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S E R M O N

Preached before the

King and Queen

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WHITE-HALL,

October 26. 1690.

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By JOHN WICKART, A.M.  
Canon of *Windsor*, and Chaplain in Ordinary  
to Their Majesties.

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L O N D O N

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JOHN W. WICK

Commissioner of the State

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City of New York

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*Colof. iij. part of the first Verse.*

*Seek those things that are above.*

**T**HE Verse begins thus, *If then ye are risen with Christ, seek those things which are above.* But what those things are, is more than the Tongues of Men and Angels can expresse; for the Blessings which God has prepared for them that Love him, are unspeakable; such as eye hath not seen,

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nor

*nor ear heard ; neither have they entered into the heart of man : Yet, what has been revealed, is abundantly sufficient to enflame our Desires. A most Glorious and Holy City, rais'd above the Sphere of all other created Beings ; that will neither Change nor Perish ; but, whose Foundations are firm and unalterable, whose Builder is God, whose Duration is continuing and eternal.*

There is pitch'd the Sanctuary of Life and Immortality, wherein shine the marvellous Works of the Divine Power and Wisdom ; where sundry Places are prepared for those that live in the Fear of God, and in Obedience to his Laws ; and where they are already entered into his Rest, who are led Vertuous and Godly Lives, *even the Spirits of just men made perfect.* There Thousands of Angels and Seraphims ; nay, *ten thousand times ten thousand administer* before the glorious Throne of God. There true Pleasure, Honour, Rest, and Happiness abide, without the alloy of Cares, Trouble, or Interruption ; but above all Holiness is there to be found without spot or blemish : For to what Degree of Perfection soever Men arrive here by the Assistance of God's Grace, they



they come extremely short of that, which their Natures will be raised to in another World. Then will their Love to God be as compleat and perfect, as the Knowledge which they shall have of Him will be clear and distinct. Then will their Union and Charity be so firm and entire, as to last to all Eternity, without any breach or diminution. No Disorders will then arise in their Affections, which will be kept under a perpetual Subjection to right Reason: Neither will any Desires be stirred up in their Breast, but what will prove altogether agreeable to the Will of God. This most perfect State of Holiness, of Peace, of Glory, of Bliss everlasting, is, *That life and immortality which Christ brought to light by the Gospel*, which he hath so fully revealed, beyond what the World knew of it before his Appearing; that, to raise our Hearts and Affections above all the outward Objects of Sense, to exercise our Minds by frequent and serious Meditations upon this transcending Happiness, and to bestow our utmost diligence in the search of it, is now become an essential Duty of Christian Religion. How to acquit our selves aright of this Duty which the Profession of Christianity

anity imposes, will be the Subject of this Discourse ; wherein I design,

1<sup>st</sup>. Chiefly to insist upon the Duty recommended to us : *Seek those things which are above.*

2<sup>dly</sup>. And then briefly, to shew the Obligations whereby the Profession of Christianity binds us to the performance of it.

I. I shall begin with the Duty recommended to us ; which that we may rightly perform we are bound,

1. First to fix our Thoughts upon the Things which are above, and frequently to meditate upon this heavenly State.

2. Secondly to place our Love and Affections upon the glorious Happiness it contains.

3. Thirdly to use our utmost Care and Labour towards the attainment of that Felicity, by such means and methods as God hath prescribed.

1. *First*, I say, that we are bound to fix our Thoughts upon the Things which are above, and frequently to meditate upon this heavenly State ; a Meditation most proper for the Soul of Man, which, deriving its Original from Above, cannot be taken up with Thoughts more pleasing and suitable to its heavenly

heavenly Frame and Temper, than these are. 'Tis an immortal and spiritual Substance, a Beam of the Divine Nature, highly exalted above all material Objects, and continually aspiring to a glorious Immortality; so that nothing in this World can truly Answer its vast and unbounded Desires, but what will promote that eternal Felicity, for which it was designed and created. As its Birth is Celestial, so must its Food and Entertainment be. To go about to make up its Happiness any other way, is but Care and Labour lost. Instead of Bread for Nourishment, 'tis to offer a Serpent, whose Sting and Venom will cause it to pine and languish; it will prove restless and uneasy amidst all the sensual Pleasures with which worldly Men strive to delight and satisfy it; but if you make the unspeakable Joys, that are at the Right Hand of God, the theme of its frequent Meditations, *this will put gladness in your Hearts, more than in the time that their Corn and their Wine encreaseth.*

For there is a certain emptiness in all Things here below, which disappoints the Expectation of our Hearts, and sets our Desires a-longing after somewhat more than what

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we have already in Possession; but, whatsoever it is, when it comes to be enjoyed, our hopes are still frustrated in the End. He that had the greatest share of all the Enjoyments of this Nature, and who to manage them to the best advantage, was supplied with so vast a Stock of Riches and Wisdom, when he had gone through all the variety of Pleasures, which such a State of Life could furnish, he gives this final Judgment upon them, That all was *vanity and vexation of Spirit*. And no wonder; for, besides the wide disproportion there is between a spiritual Being, and the different Objects of Sense, could they afford at present that Satisfaction, which we are so much enclined to promise and vainly flatter our selves they will yield us; yet their duration being so short, they being apt to vanish and to be snatch'd away from us of a sudden, 'tis impossible that the Soul of Man, whose Desires are not to be confined, but launch boldly into Eternity, should reap any true and solid Delight, from what will thus soon end and perish.

But the things above are quite of another Nature; Spiritual, Immutable, and Eternal, and thereby fitted to all the Inclinations and  
Hopes,

Hopes, to all the Desires and Appetites of our Immortal Souls, which are then most at Rest, when our Thoughts are less busied about the Concerns and Vanities of this Life; when *we look not unto the things which are seen; for the things which are seen are temporal: but unto the things which are not seen; for the things which are not seen, are eternal.*

It cannot be denied indeed, but that in our present condition, there is such a variety of worldly objects, continually working and striking upon our Senses, that 'tis no easie task to disengage the Soul from the deep impressions which they are apt to make upon it. For as they are lively and often return, so they do naturally fill up the Mind with the great number of Ideas which they raise; and strangely divert our thoughts from heavenly things. Yet they do not so force in upon us, but that by recollecting our selves, we have still power and liberty left, to fasten our most serious reflections upon the spiritual and invisible happiness of another World. To which end the Gospel doth so highly commend private and solitary Devotion; that being withdrawn from the crowd, we may be at greater ease and freedom to re-

flect upon our future state. For 'tis not only to prevent all manner of ostentation in the Worship of God, and to avoid the imputation of Vain-glory, that we are commanded by our Saviour to retire into *our Closets*, and there to pray in secret to our Father which is in Heaven: but also, because he knew that this would put us in a way to disentangle our Souls from the several impressions of sensible objects, and give them opportunity to meditate upon the Glory and Happiness of the World to come. But it is not enough to fix our thoughts on Heaven.

II. Secondly, Our Love and Affections must be placed upon the glorious Happiness it contains. The desire of Happiness is one of the strongest inclinations of humane nature; it does so fully possess the souls of Men, that there needs not any persuasion to stir up, and awaken in their hearts, this inbred principle, which influenceth all the designs and actions of their lives; but without the help of Religion, they still miss their aim, and ever catch at the shadow instead of the substance; by seeking for that here, which is only to be found in the blessed regions above.

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There it is the Gospel hath taught us to place all true Felicity, and upon that very reason the Author of it does so strictly enjoin us, *Not to lay up for our selves treasures upon Earth, where moth and rust doth corrupt, and where Thieves break through and steal.* For since our hearts will be where our treasure is, we should make Heaven our chief and sovereign delight, that our desires may be elevated thither, and our affections placed upon such possessions as are free from all changes, and not subject to any kind of accidents whatsoever. So that while Voluptuous Men, *whose Belly is there God,* seek for gross and sensual Delights; while the Covetous, who have chosen Mammon for their Idol, hunt after such Riches, *as do make themselves wings and flie away;* while the Ambitious, who have made a Pageant of greatness, the Divinity at whose Feet they fall down and worship, pursue worldly Honour and Dignity, and give no rest to their Souls, being unable to compass all their lofty designs; we who profess to believe an Eternal happiness in Heaven should thirst after more noble and excellent objects, and not let our hearts sink and degenerate into a base and un-

worthy love of any thing here on Earth. Like men who design for a better Country and are sending over thither what Wealth they can, we should perpetually make Provision for Eternity, and lay up Treasures of good works which may follow us when we come to *be received into Everlasting habitations.*

For the true character, under which the Children of God are represented, is that of Pilgrims and Strangers in this World, who have chosen Heaven for their Country, whither they desire and hope to be transported. An image whereof God seems to have given us in the Lives of the Holy Patriarchs of old, whom he drew from populous Cities, to make them dwell under Tents, and often to shift their Habitations, that they might the better comprehend, that he chiefly designed them for another place. Which dispensation of Providence *Abraham* understood so well, that 'tis said of him, *Heb. xi. vers. 9, 10. He sojourn'd in the Land of Promise as in a strange Country; dwelling in Tabernacles with Isaac and Jacob; because he look'd for a City which hath foundations, whose builder and maker is God.* He was fully perswaded, that an abiding place was prepared for him; into which, after a Pilgrims



grims life, he made no doubt but that he should enter.

If we will copy after this pattern of our Faith, and follow the steps of all those Worthies who are gone before, and have traced out our way, by the Examples of their Holy Lives and Conversation, we should reckon upon this scene of Mortality, as upon a Pilgrimage, and our strongest desires should be taken up with the happiness we are in hopes to enjoy at our journeys end. For here we have no continuing City, but we seek one to come. The Circumstances we are in shew that this state of Life is not a condition of Ease and Tranquillity; but we have an expectation of Stability for the future, whereupon we depend. We are not, saith St. Ambrose, *Habitatores terræ*, permanent dwellers and inhabitants on this globe of the Earth; but rather, *accolæ*, Sojourners and Inmates for a while.

Socrates being ask'd, what Country-man he was? answered, *a Citizen of the World*. Had the same Question been put to St. Paul, 'tis likely he would have made answer, *a Citizen of Heaven*. Ye are, saith that Apostle, in the second to the Ephes. vers. 19. *Fellow Citizens of the Saints, and of the Household of God*. And  
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elsewhere, our *Conversation*, or rather *our* *Citizenship* is in Heaven. What then is our duty? but to look upon all earthly things as Travellers do upon the conveniences they meet with in a Foreign Land, which may please and delight them for a time, which may be made use of during their short abode there, but which their hearts are not set upon; they still proposing to themselves rest and felicity only at home, and in their own Country. Now such a disposition of Mind, *1.* Will help us to bear with all the *freights* and *difficulties* to which we may be reduced in this World. "Why should I ever *repine* at any *disappointments* of my *designs* here, when all that I could propose to my self was only by the by? Since Heaven is the place where I am in hopes to arrive *sooner* it be long, and where I am promised a felicity not to be interrupted, which by earnest and hearty desires I shall daily endeavour to anticipate. Why should the mean circumstances I am in, the want I lie under, the crosses and troubles which have befallen me, any ways discompose the tranquillity of my mind, when I know all this is but for a season, and I have in pro-  
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2. Again, this will enable us both to sub-  
due and mortifie that Pride and Haughtines  
with which the prosperous condition we are  
in, is so apt to swell our hearts for a plen-  
tiful Estate, rich store, an honourable sta-  
tion, will not puff up that Man with self-  
conceit and vain glory, who reckons upon an  
eternal Inheritance, who hath a title to all  
the Riches and Honour which God has pro-  
mised to bestow upon his Children: Filled  
with the hopes and expectation of a never  
fading Crown, of being promoted to the  
dignity of Angels, admitted into the Compa-  
ny and fellowship of Prophets and Apostles,  
of Saints and Martyrs, nay, of being made  
Co-heirs with Christ himself, of all the hap-  
piness which was purchased by his most preci-  
ous Blood; 'tis impossible he should over-value  
himself upon what he can enjoy here. But  
rather in the midst of that affluence wherewith  
he abounds, he will prove humble in his Con-  
versation with Men, profitable to the Gene-  
ration whereto he lives, and thankful to  
God who hath poured down such Blessings  
upon him.

3. Farther, this heavenly temper will put

a stop to that base and perplexing Sin of Envy, which springs from the sense of other Men's happiness: in so much, that no disquieting thoughts of this nature will ever arise in our breasts. For how is it possible when our hearts are thoroughly possessed with the glorious hopes of an Eternal Felicity, there should be room left for envious reflections to move in? When the Soul gets above the mean and trifling concerns of this mortal life, it cannot be easily disturbed at the largest portions of earthly Blessings which fall to our Neighbours lot.

4. But above all, such a disposition of heart will fit us for our latter end, and give us a true and right notion of Death, which otherwise appears the terror of humane nature. For this will teach us to look upon it, not as the destruction of our Being, but as the least step to our journey's end, after a wandering and tiresome Pilgrimage in a strange Land. It will then be thought but the exchanging of our Tents for durable and steady Habitations; Knowing that when our earthly house of this Tabernacle is destroyed, we have a building of God, a house not made with hands, eternal in the Heavens. But that which

which must entitle us to this happy state, is not a bare contemplation, nor a fond desire of the Glory it proposeth; when by giving this flight often to our thoughts, our hearts come to be in love with this blessed Immortality, and earnestly to wish for it; we must not stop here, but advancing farther, we must,

III. *Thirdly*, Use our utmost care and labour towards the attainment of that Felicity by such means and methods as God has prescribed. Men seldom arrive to a state of Wealth and Honour without some pains and care. 'Tis not by wishing that they grow Rich, or that they are valued and esteemed in their Generations. Why then should we think, that our being delighted with the treasures above, and idly hoping for them, will cause them to drop down upon us? Though it falls out here, that some are born to plentiful Fortunes, which have never cost them the least trouble; and though Heaven be termed an *Inheritance*, there is no doubt, but that it is not to be purchased at so cheap a rate. *The Kingdom of Heaven suffereth violence, saith our Blessed Saviour, and the violent take it by force.* A strong imagination of our being predestinated to this happy Condition, is  
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not that which will lead us to it; otherwise nothing would be necessary but the working up our heads to a lively fancy that we are of the number of the Chosen, and upon that we might sit down contentedly with our Hopes. But to such who with folded Arms wait for Life and Immortality, may be applied that which *Solomon* says of the slothful in the 21th of his *Prov.* at the 25th vers. *The desire of the slothful killeth him, for his hands refuse to work.* Whosoever thinks that Heaven may be found by chance, without being fought for, if he takes no better measures than what such an idle conceit is likely to suggest, he will feel his Error, when it will be too late to correct it.

To cut of all these false and groundless hopes, and to convince us that care and diligence are necessary to make our way to Happiness, this is ever represented, as a *Race*, which must be run with Patience; as a *Fight*, wherein Men are to acquit themselves valiantly. We are put in mind of *over-coming*, that we may sit down on the heavenly Throne; of *working out our Salvation with fear and trembling*; of *labouring* not after the meat that perisheth, but after that meat which endureth



to everlasting Life; of *striving to enter into the strait gate.* All which Expressions do plainly argue, that our endeavours herein are required; and not slight and careless endeavours neither, *since many will seek to enter in who shall not be able.* How then must these things be sought for? I answer, by such means and methods as God in his Word has prescribed: Which in general are these,

1. That they should be sought for *chiefly and earnestly.*
2. That they should be sought for *in a right way.*
3. That they should be sought for *in due time.*

*First*, I say that the things above should be sought for *chiefly and earnestly.* Seek ye *first the Kingdom of God and the Righteousness thereof.* This must be *preferr'd* to all the light and petty Interests we have to drive on in this World. What care soever may be innocently taken for our well-being here, that which must be had to promote our future Happiness must still bear the sway. All our temporal concerns must give way to what God requires towards this End; and should our circumstances be such, as to make it necessary

for the Salvation of our Souls, to deny our selves the ease and enjoyments of this mortal Life; nay, even life it self, we are bound to sacrifice it for so rich and valuable a purchase as that of a heavenly Crown.

*Secondly,* The things above must be sought for *in a right way*: such as God himself does appoint and trace out for us. We are to go to Heaven upon his, not upon our own terms. That Faith and Repentance, Watching and Praying, Purity, Holiness, and Charity will conduct us thither, is what the Holy Scriptures do almost in every Page assure us of. But such are the vain imaginations of Men, that they will make their hopes of Salvation depend upon foolish and superstitious inventions of their own, and seek for Happiness by such by-ways as will rather lead them into Perdition. The one flatters himself that an outward profession of Religion, provided it be Pure and Orthodox, will serve turn: That to live in a Church whose Doctrine and Worship are agreeable to the Word of God, will make amends for a loose and unchristian Life, though at the same time he is forewarned, *That is not every one that crieth, Lord, Lord, who shall enter*



enter into the Kingdom of Heaven; but he that doth the will of the Father which is in Heaven. Another builds his assurance upon his entring into any Society of Men, that make profession of being separated from the World, and arrogate to themselves the privilege of an Eternal Election, the title of the only Chosen People of God. Some again will rely upon the Absolution granted by their Priests, in whose hands they imagine the Keys of the Kingdom of God to be trusted, that they may shut and open to whom they please; so that if they can but obtain a pass from thence, and bribe their favour for a competent number of Prayers and Sacrifices for their departed Souls, they make no doubt but that they shall be saved, at least as it were by fire, after a few days or years of Purification in the flames of Purgatory. Thus each of these misguided Companies, either by following their own imaginations, or being deluded by the devices of crafty and superstitious Men, pitch upon quite contrary methods to those which God has prescribed. Whereas he alone is to be consulted in this case: *Shew me thy ways, O Lord, teach me thy paths, lead me in thy truth; for thou art the God of my Salvation.*

Thirdly,

Thirdly and lastly, The things above must be sought for *in due time*. Men must fit themselves for Heaven while they enjoy Life and Health, if they intend to be brought into that holy place when they come to die. The best of wishes, *Let me die the death of the Righteous, and let my end be like unto his*, will avail us little in our last moments, if our lives have been a continued course of Sin and Wickedness. We have no reason to expect that God should be our God in Sicknes, and on our Death-beds, when we shall have refused to be his Children, and to comply with his Will, till we can live no longer here. If we will secure our share in the Blessings of another World, we must apply our selves to this Work e'er it be too late; *before the night cometh, wherein no man can work*. In order to it, we must be guided by those plain Rules and methods which God in his Word hath laid down for our direction, and make this the main business of our lives. We must endeavour to affect our hearts with a true and sincere love for heavenly things, that whatsoever we resolve upon, or undertake may be consistent with, and conducive to, our eternal Happiness.

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But should we now take a general view of the practice of mankind, how few shall we meet with, whose Thoughts and Desires, whose Designs and Endeavours are directed this way? They are as entirely devoted to, and as much enamour'd with the charms of this Life, as if all their hopes were to be confined to it. The things above make little or no impression upon their Minds, being only thought of by the bye, and upon some great and solemn occasions, which seldom return. They may perhaps please the fancy, and delight the imagination for a moment, as a curious description of a strange Country would do; but they are soon laid aside, and as slightly regarded, as if Men had no interest to carry on, no concerns to mind beyond this Life. From hence spring all those sad apprehensions, raised by the least prospect of danger and adversity, all the heavy complaints and bitter sorrows, upon every cross accident. For their hearts being wholly bent upon their temporal Enjoyments, they are unable to bear the loss of what they so passionately love; but when forced to it by any misfortune, they lament and mourn, like *Rachel for her Children, that would not be comforted, because they were no more.*

more. Neither can we suppose it should be otherwise, they having thus misplaced their Felicity. Strange! that the improsperous and baffled attempts of so many thousands, who have spent their days in the pursuit of Happiness here on Earth, should not have convinced mankind, that 'tis but time and labour spent in vain: That nothing on this side of Heaven will procure us true and real satisfaction; but that all is Vanity, subject to sudden Changes and perpetual Revolutions, apt to multiply, even by the enjoyment of it, our Fears and Desires; and so to create new disturbances instead of giving rest and ease to the Soul.

Therefore both Reason and Experience should engage us to seek for those things which are Eternal; since whatsoever falls short of this, will not compleat the Happiness of such noble Creatures as we are, who were designed for Eternity. But this is that to which Christian Religion does in a more peculiar manner oblige us. As in the second part of this Discourse I intend briefly to shew.

Now if we consider,

1. The Author of our Religion.
2. Or the Engagement we take upon us by the Profession of Christianity.
3. Or

3. Or the Regenerate state whereunto we are called by the Gospel.

4. Or Our Faith in Christ's Resurrection. We shall find that each of these lays a particular Obligation upon all Christians, to perform the Duty here recommended to us.

1. *First*, The Author of our Religion, whose Example seems peculiarly designed to create in us a most heavenly temper of mind, by the sundry instances which he has given of the highest contempt of all the Riches, Honours and Pleasures of this present World. As Master of the whole Universe, when he might have shewn himself in that state and splendor, wherein the carnal Jew was in hopes his *Messiah*, the victorious Redeemer of *Israel*, would appear. He slighted all kind of Pomp to such a degree, that for the place of his Birth, he made choice of a Stable; instead of a Cradle, he was laid in a Manger; he had for his Mother a Poor, but a most humble and pious Virgin; for his reputed Father, a Carpenter; and a few Shepherds for the first witnesses of this wonderful transaction. If at the same time a multitude of Angels praised God by their Hallelujahs, for such demonstrations of his good will towards men, in that very moment they gave

us to understand both by their Sacred Hymns, and by directing the Shepherds to the place where this Child was born, that *his Kingdom would not be of this World*; the glory whereof he was to under-value and despise. When he was grown up to a ripeness of years and understanding, how far any thing of this Nature was from making impression upon his heart, we may easily judge by all the outward circumstances of his Life. Such was the mean and low condition of this Son of Man, that when *Foxes have their holes, and the Birds of the air their nests, he had not where to lay his head.* And what should all this teach us? But that true Christians should never be fond of that which appear'd so contemptible to the *Author and finisher of their Faith*: That as he did, so should they *look unto the joy which is set before them at the right hand of the throne of God.* For if *any one hath not the spirit of Christ*; if he be not endued with that divine and heavenly temper of mind which was in him, and which he came to infuse into his Disciples by his Doctrine and Example, *he is none of his.* That we may be fully assured therefore that we are of that number, we must transcribe this excellent pattern of  
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our Lord and Master; withdraw our Love from hence, and place it upon those solid and spiritual Delights which are reserved for us in Heaven.

2. Secondly, The Engagement we have taken upon us, by the Profession of Christianity, is a farther Obligation to this Duty. When we come to be received into the Christian Church by Baptism, this Holy Sacrament which admits us to all the Rights and Privileges that the Members of the mystical Body of Christ do enjoy, proclaims us dead unto the World, and quickened by the Principles of a Holy, Spiritual, and Heavenly Life. *We are, saith the Apostle, buried with Christ by Baptism unto death; that like as he is raised up from the dead by the glory of the Father, even we also should walk in newness of life.* We cannot be made Christians without entering into Bonds, and giving a kind of Security, that our conversation shall be in Heaven, from whence also we look for our blessed Saviour. And if the practice of our Lives, if our Desires and Inclinations should be contrary to this, we grow unworthy of the Name we bear, and forfeit all Title to the Blessings and Promises of the Gospel: For having solemnly declared, *That*

*we will renounce the vain Pomp and Glory of this World, with all the covetous Desires of the same, we do violate that Faith and those Promises which were made in our Name, and which we are bound to make good when we arrive to the Years of Discretion. So that to affect or to prefer the things of this Life above the concerns of another, we must break through all those sacred Bonds, and most solemn Engagements which do strictly oblige us not to let Sensuality, Ambition, or Covetousness over-rule our Affections, but to use this World as not abusing it; and to spend our utmost endeavours in securing to our selves a Place in the blessed Mansions above.*

3. *Thirdly, That Regenerate State whereunto we are called by the Gospel, doth enforce this Duty upon us. We are expressly taught, That except a Man be born again, he cannot enter into the Kingdom of God: Which new Birth, so necessary in order to Salvation, does consist in a pure and spiritual Temper of Mind, oppos'd to all the sensual Appetites of a depraved Nature: in so much that no one can become a true Christian, without such a disposition of Soul, as will best fit and prepare him for a heavenly State. He must attain to*



a true apprehension of things, in regard to his Reason and Understanding, that he may rightly judge of the main end of his Creation ; which could never be, that a certain number of Years should be allotted him to spend in the indulging of every unruly Lust, or in the anxious Cares and vain Sollicitudes of this transitory Life ; and that then he was to dissolve into Dust and soft Air, like the Beasts that perish ; but that he should make this his short passage instrumental towards the securing an eternal Happiness, which waits for him in the Heavens ; that he should adorn his immortal Soul, which derives from God, with all those Vertues and Graces which may recommend it to the Favour of its Creator. From which right apprehension of things arises such a strong propensity in his Will to all that is good, that instead of being sway'd by the Pleasures of Sense, he loves God above all things, follows and embraces whatsoever is vertuous and praise-worthy. And since without this foundation first laid, we have no sure and certain ground to build our hopes upon, what must we infer, But that to be heavenly minded is of a most absolute necessity to the making us Profelytes of the Gospel ? That we are bound.

bound to imitate Christ's Resurrection, who was thereby instated into an endless and immortal Life? according to which pattern we must *live unto God*, that is a new, divine, and celestial Life, such as becomes the Children of Light, the heirs to the Promise of an Eternal Salvation. Which brings me to the Fourth and last Obligation that is laid upon us.

4. *Fourthly*, By our Faith in Christ's Resurrection. For we profess to believe, not only that God has raised him from the dead, but that he has given to us all by this instance, a full and perfect assurance of a glorious Resurrection unto Life Eternal. *If there be no Resurrection, saith St. Paul, then Christ is not risen, and our Faith is vain.* But on the contrary, if upon the strongest evidence, that such a matter of fact could bear; if upon the Word of Men, and the testimony of Angels; if upon the confession of several hundreds who were eyewitnesses of his Resurrection, many of whom have sealed with their blood this Article of our Faith; if upon the miraculous effusion of the Holy Ghost, promised by our Saviour before his death, and sent down according to his Word, after his Ascension into Heaven, we have all the reason in the World to believe,

lieve, that God has raised him from the dead, we may conclude, *That he will also change our vile bodies, that they may be fashioned like unto his glorious body, according to the working whereby he is able to subdue all things to himself.* A perswasion, which, sincerely entertained, would fill our Minds with sublime and heavenly Thoughts, and inspire us with inclinations suitable to such high and glorious Hopes: For if all the greatness and Treasures of *Ægypt* could make no impression upon *Moses*, when he had in prospect the Land of Promise, how much more should the assurance of a far greater Felicity kindle in our Hearts such fervent desires of being made Possessors of it, as may enable us to oppose all the Charms and Allurements of this World?

Let the Practice of our Lives therefore agree with this Profession of our Faith. If we take Heaven to be our Portion, the Place which in Body and Soul must contain us to all Eternity, and *whither the Fore-runner for us is entered, even Jesus*; let it now be the Joy and Delight of our Hearts; let our chief study tend to fit and dispose our selves for that State of Bliss and Perfection. Why should any worldly Grandure, Cares or Pleasures, divert

us from a serious Application of Mind to that which is of such infinite value, or from a diligent search of that transcending Glory which shall be revealed? Why should the height of Prosperity seduce our Affections, and debauch our Love to a mean fondness of Things on Earth, which are too despicable to enter into competition with the Joys above? Why should any Temptation whatsoever prevail over us to hazard so great a Loss as that of Heaven? Glory, Honour, Riches, *the lust of the eye, and the pride of life.* All that the Tempter can boast of that he will give, if we fall down and Worship him, are but vain and empty Shadows, when compared to those substantial Delights, which God has prepared for them that love him; which Christ has purchased by his Death, and secured to them by his Resurrection. *If then ye are risen with him, seek ye those things; that when Christ who is your life shall appear, ye may also appear with him in Glory.*

FINIS.